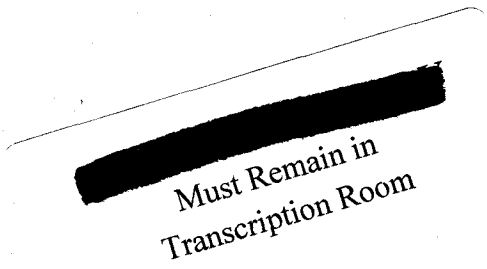
M 1709

Wednesday, November 5, 1969

New York City

Group III



MR. NYLAND: So,here we are. What will we talk about? Sometimes a conversation in different groups goes a little bit towards what you might call religion, and I think there are many prejudices about religion. It's very strange that really a person cannot understand what a religion is for himself, but that it is always linked up with some kind of a doctrine as represented by the church. Religion, of course, exists without any church at all. Religion is only the means of knowing how to live. And when we have a group ~~this (that?)~~ which is a little bit more superficial - let's say like a Group III - it becomes simply ethical values and the reason why one should even pay attention to them. When it - religion - becomes, of course, a little serious, ~~theoretical~~ that it emphasizes ~~(emphasizes?)~~ the necessity of

recognizing one's inner life. And when it is actually that, one wishes to do something about one's life and that, that these ideas are presented so that you can act on them, it becomes devotional.

It is not necessary for a person to become devotional all at once and even hope for it. I think it is a natural growth. If it becomes that way, it is logical in the development of a man. And if it doesn't reach it, it simply means that the person belongs to a certain level, of which there are many on Earth and in life as we know it, as life is represented to us, when we look at all the different people who happen to be here on Earth, and to a certain extent, of course, those people who come to a group. All of us are at a different kind of a level. And there is no particular reason to criticize each other for that, because I think there are many reasons why we are that way; that is, the levels are very seldom the same. It is really quite exceptional when one is on the same level as someone else. And then perhaps because of this kind of a state in which inner Life is more or less developed, it's remarkable that one can recognize each other. One must not strive for it. And when it does come, it is of course very interesting, to say the least. It may also be helpful.

I don't think the exchange of inner Life is necessary for a person. I think that each person in himself has the possibility of growing by himself, but he has to learn how to grow, that in that way he's not dependent on anyone else. All the different things like friendship and caring for each other can be, of course, helpful, but if they are not there, one is helped also a great deal by one's own interest. And if that interest goes sufficiently deep, it can also result in motivations for wanting to find out what is really involved in the possibility of growing in the direction in which a man should grow. But it is this 'should' that still has to be determined. And no one can say for someone else that he should, because how do they know about each other. And even if I say it for myself, I really

don't know why I should, because apparently I'm not if I say I should. And what gives me the idea that there is something that actually should take place? And for that reason we talk about it, because it is also quite easy to assume that naturally that doesn't seem to happen.

If you live your life on Earth in a certain way with different people, professionally, or whatever may be that your interests are. You may have a family. You may have relationships. You may have friends. You spend your time with them. You use your energy for all kind of things that you would like to do; and you use your energy to overcome the things you don't like to do. All of that is very ordinary, very common, and of course, it is common sense. But when one wants to talk a little bit about [redacted], is it really that way as it should be? And should we die in that kind of a condition of having lived a little bit of a life on Earth and then death, simply forget about it? Is there actually something that could forget?

We talk about these things and have talked about them the last couple of weeks, about what is it that one is really interested in. And if that interest then leads to the wish to do something about the condition in which one is, then it becomes useful if we talk about it. But when there is not a particular reason for being interested in whatever one should do and that that 'should' really has no meaning, [redacted], simply that maybe at times I wish that I could be a little different, but if [redacted] I don't really become very serious about it, [redacted] I simply let it go and there is no question that I should be different. I am different from others, that's all, and they are different from me. And as long as we don't get into each other's hair, or we don't kill each other, it's quite all right to live on Earth next to each other, and each person can have his own work.

What is it really that makes one a little bit more interested in trying to find out what one is oneself, and then comes to the conclusion that that

what is there is not sufficient? When one talks about sufficiency, of that what then should be different - because when it's insufficient, something should take place - and one should have then an idea of what is meant by sufficiency. (Who is there? Come on, quick, do that--close that door.) If I consider the question of being sufficient unto myself, or when I believe that I'm insufficient, I have to have a measure. That is, I must know in what direction I then should go, and also why. And those questions become important because they are based on the consideration of oneself in which you are not in agreement with the state in which you are, or whatever it has been--has been caused by what, that then you either blame the conditions you had to live through and you ask a question, why is it that you should suffer in that way and someone else apparently goes scot free; and then, of course, one thinks about the injustice and what is right for me, and what is not right for someone else, and why can't people understand me the way I am, and why is it necessary that they are upset when I behave in a certain way that they don't like; and I, of course, become upset when someone else is not behaving as I say, as he should? Have I any right to judge anyone?

Who's talking?

_____: I am, Mr. Nyland.

MR. NYLAND: What is it?

_____: Um, excuse me, but I brought an enlarger, and I parked my car in the front, so I guess I'll have to leave

MR. NYLAND: You brought an enlarger?

_____: Year, (for the right hand lenses?)

MR. NYLAND: Yah, and what now?

_____: Well, I parked my car in front, so - -

MR. NYLAND: (Chuckle) You'd better attend to it.

_____: May I come back?

MR. NYLAND: Huh?

_____:May I come back?

MR. NYLAND: If you are very quiet.

_____: Thank you.

MR. NYLAND: So for me it is always a question, do you really want to talk about that? There's no sense talking without having particular attention on the part of all of you, and how do I know that you have attention and wish to listen? Why should I talk when you have no ears for it? Ask yourself, as you sit now, what you really want to know. It's, of course, obvious. When you want to ask that yourself in seriousness, you look at yourself. You have a memory. You know what you have done today, or yesterday, or whatever happened in your past, and whatever it is that now happens to sit here, a human being, interested in a variety of different things and particularly interested in yourself, because you never -- you never really efface yourself. Even if you try to do something for someone else, it's always you that will do it. You never destroy yourself for the sake of someone else. You never really want to kill yourself so that someone else can live. You may have an ideal every once in a while in your life, which you believe in so firmly, that for that reason you could even sacrifice yourself and put yourself on fire. Of course, that happens but then we say that such a person is a fanatic. And when he is a fanatic, he is not an ordinary kind of a person, and we say he is a little crazy, or that something has happened to him that brings him out of balance, and we are not.

We're just ordinary, sitting here, and you look at yourself. And what do you think? What is the state, at the present time, of your being? What is there that goes on in your head? What kind of thoughts? What kind of feelings do you have as you sit? All the different conditions that you know you have experienced, and you might experience now, in retrospect, the consideration of the reason why you come here, as you go through rain and all the rest in order to come here for a little while and to hear me talk about life - do you really want it? And if you do want it, what part of life do

you want to hear about? What is it in you that you feel as a necessity; that either needs a clarification or that it is worthwhile to talk about because it gives you enjoyment or that something actually is crying for food that you want to feed - is it? Are you in that sense then spiritually hungry? Is there something in your inner Life that does require that kind of a food? And when you sit [redacted] and look at yourself, and if you could divide that what you are not only in three centers, which is quite obvious, because every person can recognize that, even of someone else. When you speak, many times you know where it comes from. Logically, when you're active you know what is active with the physical body. When there is activity going on in your feeling center, also you know for yourself where it comes from, and many times someone else can distinguish that you are in an emotional state; but I mean, is there an outer and an inner Life in you? And what is this outer and where does it stop?

If you consider yourself as you sit, and you try to look within yourself, and you try to uncover something that, of course, are [redacted] not obvious to ordinary eyes; but if one says "I close my eyes and I look inside", what do you find? [redacted] What you will find, of course, if you want to, you find the place where you live. And naturally it is determined by the kind of thoughts you have, the kind of knowledge you have of yourself, the kind of ambitions you may have, the certain forms of idealism that you want to think about, and to some extent even, expectation which, of course, you cannot define very much, but at least you have perhaps a little direction in which your thought go. And if the thoughts then are connected with the question, 'what is this expectation; for what?', then there is quite definitely a certain point of Life in you which is interested in further looking into the future, so that you could determine what will become of you, or at least that you hope that if there is a possibility for you to grow, that you will grow in a certain direction.

When it comes to the question of activity of your feeling, what is it, the kind of state that you really prefer? If one says 'feeling as suffering is not desireable,' even that particular question you don't know very much, because you don't know to what extent suffering is even useful. When one says 'let the person be, whatever he is', particularly when he is in a stew that he has created himself, one says 'let him be in order to let him work it out'. Is that right, or should one alleviate such a condition? Should one simply say 'it isn't so bad' or 'I will take care of you' because this and that and whatever goes on in your mind. Is it that kind of a feeling one has also regarding joy, as expectation which you look forward to, let's say after you leave here, and then maybe you have a desire to have a drink somewhere, or to go to a nightclub, or tomorrow because you might go on a picnic. What is it that you wish, this ordinary wish? It is superficial, of course. It belongs to ordinary life, and I think you are entitled to it. It's quite legitimate.

Activity, physically? Of course you sit quiet now, there's no particular reason even to move. And if you do move, you may be nervous. And why nervous? Because your condition of your body is not right? Because there is not even equilibrium within your body? Or are the thoughts and the feelings so disturbing? But what about your inner life? Nobody can see it. Nobody knows even if you have any, and you yourself may not know if there is a difference between the two, when you try to go from one to the other. Where is the border, the boundary line? Where do you go over into inner life? What is it that you call your inner life? One says more essential. When does it become more essential, because there may be even a deep surface? And I say it is still fairly deep, much deeper than usual. I can say I'm disturbed. How far does it go? I can understand that there is an expereince of certain things that have happened that, of course, one doesn't know about, but it may be even for the first time that I experience something quite unusual. What is it? How

deep? I say it goes so deep I will never forget it. Again, how will I know? It is an experience only and maybe something else can happen tomorrow that is even worth much more, and then, of couse, I will forget. What are the times that I actually can say that I don't want to forget? I say I will remember your name, I will always remember it or your telephone number - five weeks later I don't know anymore.

What is inner man, indelible? What is permanent? What is reality? What is for him that he says that's the end of my essence. From there on it comes into a region which is utterly me and no one else's. Because from that standpoint, if I could reach it, I would not even be willing to share it with anyone. I can, superficially; and sometimes, of course, it's necessary. Essentially? Yes. In friendship? Of course. When I care? Naturally. I would tell, I would give, I would receive. I would be happy even. I would say it's unusual for me, but what do I know what is right? How do I know that that what I am doing and want to do is right for me, right to fill the insufficiency I talked about before? What is the measure in a man, that he says this is the way a man ought to be? What kind of measure do I apply to myself?

I know what I am, more or less. I also know that I make mistakes. I also know that I, with the best of intentions, don't know, and that the intention many times is not good enough. And then when I do ~~act~~ enact on such things and I get into hot water, then there, of course, there may be a little trouble, because my mind may tell me one thing, my feeling another, and that what I really wish to do may be a result of desires of the body. What is this that I call a man, actually, when he is that unreliable?

The point, of course, is that I have to find something that for me is absolutely assured. That there is something that I know must be there all the time, if I wish to count on it. That if I want to count on it, that it must be at home and never away, not out somewhere. It must be, of course, my own,

because how else could I talk to myself? It is not that I wish to depend on someone else who tells me what to do because I cannot follow what he tells me. I have to know, but how can I know? And what is this kind of a school that gives me the chance to somehow or other place in the accent of my ordinary life a little bit deeper and further away from that what disturbs me? And in reality then, if that becomes an accent and a central point of my living, that then I could count on that, if it it existed.

You see this kind of a reasoning; and I reason that way when I close my eyes and I look inside. And it is terribly dark, and I cannot pierce that darkness because I don't know how to go about it; because I can say 'I close my eyes' - that means I exclude the outside world - and I hope then that within something will start to grow. But do I feed it? And how can I [illegible] that what I am now at the present time [illegible] be sufficiently open to be fed by wisdom; so that I then will know, or that I then in all truth will feel correctly that what is really right and then have a judgement about what I should do.

This is the condition in which we all are. There's nothing unusual about it. And we simply say, in a very general term, that everybody is 'unconscious'. Or sometimes, if we use different terminology, we simply say we're 'asleep'. Or even if you want to understand yourself a little better you could say we are 'machines' or mechanical', but those words have very little meaning unless you have experienced it. If I say I am a machine, of course I will agree. But deep in my heart I don't, because I say, 'If I want to get up, I get up. So I get up, so I'm not a machine.'

You see, these problems, of course, are entirely different. When one says 'mechanical', that's a form of behavior which is triggered off by the outside world. That is, I experience influences because I don't live alone. And even if I did live alone, I would be affected by the conditions outside. If I lived in the tropics and under a coconut palm, of course I would be affected by the conditions under which I live. I would have to hunt for

certain things in order to keep alive, probably; but, nevertheless, I would be impressed, if there was still that kind of possibility for me, by a mountain or the seashore or a beautiful rice field. What is it that I in my life receive and that what I then react with? What is there really, if I start to think about my mind, that I can say it is my own. Or that when I have in my mind or in my feeling an experience of a certain state, how do I know it was mine? All I can say: I now experience it. But what caused it? We are influenced quite logically by everyone around ourselves, and we have learned to take such influences as impressions in ourselves. And we say, I digest them. It really means I put them in my memory. And many times I simply see or perceive, and that what then affects me I take, and I say, It affects me deeply. And then again I think that that is what I am, but of course I am not. I'm nothing else but a reacting creature to the outside world.

What is really within me that I can consider my own? And I say it now very simply. It's the wish for God. That is your own. And it is completely your own because, in the first place, your God is your own. And it belongs to your inner Life. And it belongs to inner Life which is quite essential; and then when it is essential you wished then to express it in such a way (inner) when you say, 'I wish,' that is an emotional state. And that emotional state for one is really the only thing that I'm sure of. Of course, there are ordinary little bits of things. I say I have a body, which, of course, is true. And I can describe it when I say I breathe. Also that for ordinary life is right; but when I say, 'What is alive in me?', I use that what is the expression of myself - what I call life - and I say 'that is it', but it is nothing permanent about it.

The wish for God, for myself, can become permanent. Also, it can always be there. That's why in the beginning I said we'd talk about religion, because God is religion. God is an indication of the conduct of my life, not the conduct of my form; and not the conduct of behavior, per se. It is the conduct of how I treat and consider Life within me, the realization that I

exist as Life existing in this body, with that what belongs to the body, feeling and an intellectual center, as a human being. And I say, "I live on Earth. I am forced to, becuse I happen to be here. I can't get away. I cannot on my own. I don't wish to." What keeps me here? I say, "a little conscience, because I think that I have a responsibility for my Life," as I say. But again, I don't mean my life. I mean that what is now as Life being contained by something that I don't want to have destroyed.

I protect my body. I protect everything that I call my intellect or feeling. I protect everything that I consider part of my life, and perhaps for the sake (Do it quick with that door, please.) I protect my body from danger and I want Life to continue, but I consider my life even on Earth. I want to make sure that no damage is done to it. But again the question is, why? Am I so attached to myself that I want to continue with that what I have? And if I'm attached, what is the reason that I think that there is something that ought to be - - what? Preserved? Or that regardless of whatever I experience or hope for, and whatever I suffer through, that it is still necessary for me to continue to live? And, of course, there are moments in which I say, "No, I don't want to, and I've come to the end of the rope." But what is this rope? It's only my body, because I cannot destroy my Life. And that, I think, has to be extremely clear, that there is absolutely no possibility for anyone to destroy Life. You can say that's an assumption. And when I say, God is there within me, it is not that assumption, because that I emotionally can become aware of. But when I say I cannot destroy Life, it is not an axiom as yet. I have to find that out by experience. This is the problem of living, to find out that Life is eternal. I have to learn to know in some way or other that that what I call my body represents a form of Life, and I would also say it is not that form, but I want to know that what is alive is alive on its own as such, without even being me. So as long as I want to protect myself, I haven't found my Life as yet, because it's still identified with what I think I am.

Gurdjieff talks so many times about self-love and, of course, all the other little vices, like vanity, et cetera. And it's really that kind of a glorification of what one thinks one is, or what one feels one is, which makes a person so conceited. And it is really a result of that what he considers himself to be, so that he is not going to give that up, not even when someone tells him that he is a fool, because he knows better.

What changes a man? Experience in life, as he lives. We say, as he is more mature, and in that process of maturity he receives information about himself. And having repeatedly the same kind of information, something then takes place in him in which he can place that what he is and recognize it. And after some time, with continued repetition, that what is then an experience for him - he becomes more and more free from that what is now identifying him with it and he will be able to see the experience by itself, almost as if it is separated from himself. And after some time, he will be able to see himself much more free because of his maturity. But in that particular process of maturity, he still remains identified with it, even if in his mind he can agree that he can be more or less free. His emotions remain constantly attached.

This is the ultimate conflict between mind and feeling, because the mind sometimes can have objective viewpoints and sometimes is very fortunate to be able to see through things. And at times a mind can be so extremely useful if it were ready to talk, or if it were allowed to talk. But against that little bit of a mind that we have, which is very small compared to the body and surely cannot even match at times that what what is my feeling, and when the particular feeling has become am emotional -- an emotional quantity, an experience in depth, then the little mind has very little to say. And of course we all know that, because sometimes when I become emotionally involved, my mind simply disappears, simply because it knows it has nothing to say. And if it did say anything, emotion would simply push it out of the way and it will disappear.

The conflict in man ultimately will result in the knowledge which the mind has which is right and the feeling and emotion he has which is not right. The reason for that is that the mind by itself is, as it were, the growing point of a person who wishes to grow up further; that that what is mind is the least developed and has the greatest potentiality of growth. That is the reason that sometimes the mind can be relied on. But under the conditions in which it has become subservient to that what is the body, the mind cannot talk, and the emotions, when they are still like feelings but intensed; that is, when they have become deepened and I still consider them feelings belonging to me as my personality, my emotions will not help me in that case, because in many instances the emotion is wrong for me, because it remains selfish.

The identification process of what we call even an emotion or a feeling - and by emotion now I now mean a deepened feeling in which feeling is defined as that what belongs to my body and to my own little world - a feeling which has to do with my consideration of myself, selfishness; that is, wishing for myself that what I feel is right - that feeling is wrong. The dilema in which a man is at such a time is that there's very little in his mind that can tell him what to do. And he has to know by different ways, partly because of increased maturity, partly by advice, partly by reading, partly by praying to God to find a way out, and it's obvious where the way is. But then when the emotions predominate, and the mind is not strong enough, he will continue with his emotional state and believe in it. When an emotion changes into that what is a real emotion, when the emotion is linked up with the totality of all Life instead of with one's ordinary little bit of life in the body - that is the way out.

The question then comes up: Where does that emotional state lead to? Then I say that goes to my God. You see, when a man is unconscious, and he wishes to grow up, or he find that he really doesn't know and he needs

guidance, and he doesn't know which way to turn; that is, when he has a feeling and it is honest for him, but he has a little suspicious--he is a little suspicious that it is not reliable, then of course he goes to his mind, and his mind has disappeared or what it says is a little whisper of 'perhaps, perhaps, perhaps', and it is not assurance for his feeling. And in order to counteract the feeling, one has to pray in such a way that God could enter and actually clean up the mess of one's feeling, and set me right and introduce a certain kind of knowledge which, of course, for me is not a knowledge because I don't understand it; but it is the knowledge of God wanting to create, within a man, understanding. This we call grace when one says 'Grace of the Lord.'

He then gives His knowledge, which, of course, one says is omniscient and it changes because of the openness of oneself in wishing to have this emotional state become more useful to him, into an understanding of the situation in which one is, in reality. The emotional state which is needed for that is to be able to give up even for one moment the fact that I have to believe in myself; the agreement that I then can make that 'perhaps I don't know'. Perhaps it is at that time possible for the mind to give a little warning: 'You're on the wrong road. You don't know.' And the admissions that perhaps it is so, that for me becomes the saving Grace. It comes from the Grace of the Lord. It is that what the Lord sends in order to help each person in such situations; and of course these situations happen all the time, because all the time one is in conflict, and all the time one does not know exactly what to do. And it is really a requirement that one leaves a little bit of an opening, of saying, 'Perhaps I was wrong. Perhaps I did not know.' Who can tell? If that is my attitude then at least I lose a little bit of the self-love, which is quite false; and my vanity is put aside to leave room for something else to pass by and enter into my heart. (Are we there? Not yet?)

It is this kind of openness that is required of a man at any one time

of his life. He has great difficulty with it when he is young because the whole world then is ahead of him. And he feels that he can do everything, and that it doesn't make any difference what happens, he will know, because he is damned conceited. Gradually, you might say, ordinary life knocks it out of him and, of course, it's quite useful that gradually, by means of certain forms of suffering, he is told what is the truth. But maybe he doesn't want to interpret it that way and then he will have hard knocks further in his life until finally he realizes that that what he has tried to do is completely wrong. And then maybe at times it's a little bit too late because in that direction many things have crystalized; and then a person like that, in maturity even, becomes self-opinionated and he's terrible even to live with. Many autocrats, people who became despots, are [redacted] of that kind of calibre, because they were not told in their youth that perhaps they did not know everything.

What one wants to find out for oneself is, by continued experiences of oneself, to remain open and humble, because the only way by which one can actually have that kind of a realization is by the considerations of Life, as Life, is eternity. When I say 'for ever and ever', that Life never dies. That Life is always there and for ever and ever must remain, that that is the condition in which Life exists as All-Existing. (Turn it over then. Who is it) Turning of cassette. What does one really mean when onesays that Life is eternal, because what is that that I then say? And have I any concept of what is meant by it? Even when I say it lasts for ever and ever, it means that nothing will eat it up, that it will remain in existence; and I have no examples of that. Life apparently, for the limitations of our own experience and that what may be the concept of one's mind, is that although I will admit that it must be eternal - because it's the only logical assumption - it seems to change constantly from form to form. And if I then could understand the difference between the form and Life, then maybe I could have a concept of Eternity. But how can I distinguish between Life and that what is the form in which

it is contained?

I have exactly the same trouble when I go from the surface down to my Essence; and from my Essence to that what I call Essential Essence. I can also say that that what I find on the outside surface is that what is a form of Life, (so) the more I will be able to look inside of me, and by extrasensory inner perception I come to a conclusion that there must be, logically, a point in which there is no possibility of going further. Because if I did go further, I'd go out again. That could be the germination of that kind of - your could call it now 'credo', from a form in which then, of course, one says Life can exist, because it must be there. It could not have gone away, because even if I destroy the form, or I take the form and I crumple it up into a point, where does Life go? It won't go out of it. And about that I am not sure either, because I say I hope it will be there.

The conclusion, of course, when one faces death, or that what when one sees dead people and then sees this body and it is lifeless, one says there is no Life. One wishes to assume it continues somewhere else. And of course, one continues to try to find out if that is the truth. That is, if there is Life, and it continues without a form, does it exist then after the death? And is there value in spritualism, or in the contact, or in that what one could call a sensitive who is in contact with the spiritual world? Of course, one proves it. One is then so believing that it must be so, that any kind of a fact that indicates more or less the possibility is interpreted as truth.

It's extremely difficult to draw the line between that what is the actuality of absoluteness in truth and that what is a relative truth for me. And I do not know if, as long as we are on Earth and as long as we live in this form and are dependent, that it actually will be given to a man to reach that kind of a conclusion that he is free; or that absolute truth can be a reality of experience for him. I say it is problematical. But when it is a problem in that sense, then I wish to solve the problem. And the search for Life is the solution of that problem. It is the necessity of the realization

that in that search I have to imitate that what is the condition of Life and that what then--what I call aliveness. And I consider the condition of death, that then I have to experience that now and not until I actually die physically.

The problem of death within one's life is important because it solves then the problem of identification. And if I realize that identification of my feeling with myself plays that kind of a part in me, that even at times I cannot be open enough to let some form of Life - which I call God - enter into me, then I know that that problem becomes of extreme importance. That if it could be solved in this life I could then have the experience of being free. You see what it means. Not only that I have to understand myself, because understanding I can get by prayer and openness and the Lord entering into my heart. But I yet--as yet I don't know what to do, because even if I am in that state, and I know that then it is a heightened state and it is a state closer and closer to reality, what is it that I then at that moment can do in ordinary life? Perhaps at most I feel, in adoration, that I want to kiss the feet of His Endlessness; but it does not mean that after I've done that, I will be able to know how to educate my children.

Maybe I don't even know anything about anything when I come back, as it were, from the mountain Nebo and return with all prescriptions of the Ten Commandments of what a man should do in order to gain Eternal Life; that then looking at it - all ten of them - and I say, "But what hotchpotch for me to be able to do that. How can I in my state of unconsciousness? How can I ever see what is needed, let alone that I will be able to act in accordance with it?" This kind of honesty also must enter into a man when he wants to confront the possibility of meeting God within him, because either he is honest about his God, or his God can never be honest with him. And if that God is not honest, it is not his God. He wishes it at times. At times he cannot wish it. And there we are, floundering because we look for the possibility of growth. And where is the direction?

Again, it is a question of knowing what is death. If I say death is lifeless, all right. It does not mean much. But when I say death is an understanding of freedom, and that then what is freedom as the opposite of being bound, I ask then: Am I in a state of death, or in a state of losing my Life, or in a state of life, bound? Because these are the things I can think about. And then logically I know in death there is something free. In the state of death I may have the experience of freedom, but I do not know what but in my ordinary life I can understand the state of being bound. And that gives the solution to one's life as it is on Earth. Because from that moment on, if I come to that conclusion that I am actually and in reality bound, I may not be able to explain the reason why I am, but I know that that prevents me from experiencing death. I wish to experience it, because I know that that is a means of experiencing freedom. And when I once set out on the road to become free, I simply adapt it as a means of setting that what is Life in me free from the bondage of this Earth.

It becomes then quite simple, what I have to do. I have to imitate for myself a condition as if free. And in that way I say, if some part of my life could be separated from that what is me at the present time, and if that could exist in an entity or as an entity of Life - as much as it could exist without a form - that then I will say that that Life, being then freed from me and not having my form any longer, it could tell me something about myself. This, of course, is the concept of 'I', but it is a logical one, because it's the only way by which, in my ordinary unconscious mind of subjectivity, I can admit that something ought to exist. And that then my wish become a holy wish because it has to do with the influence of God on me, telling me, giving me His Knowledge, which for me becomes my understanding of the condition of my life and telling me the truth, and in such a form that I then will immediately admit that it is really formless, because I experience it; and then in an experience many times the form disappears.

What I experience is the existence of Life within me; and then I say it is that form of the body which allows me to experience Life. When I wish to, I wish -- (That door - what is it? Can't we keep it closed? Please lock it.) When I experience Life within me, and I say it still is connected with the form of my body, or the behavior of my body, or the way I happen to think and the way I happen to feel, it does not mean that that Life that is used for that purpose is free, because it is bound to behavior forms, and I wish now that something could exist which also is my Life and as part of me, but separated sufficiently that it need not be affected by the form of my life on Earth. And I simply say in my mind, it has to be like God; or, it has to be as if away from Earth, if Earth is my body.

(it has to have a quality, not of this Earth. And again I say,)

Then the creation of that kind of a entity may be, for some time, not exactly be what it ought to be, but I make it as well as I can in the image of the-, as well as I can, having an understanding of what may be meant by an image of God. Then, if that could function, if that could tell me the truth about myself, then it would give me information about my bondage, and this is what we call self-knowledge, but it should be objective self-knowledge. And by the word 'objective' mean -- it is simply meant that what I receive as knowledge is without any question knowledge which is equal to truth, so that even my little mind and my feeling need not dispute any longer. It is as if I take my mind and my feeling and I set them a little bit apart, and I simply say, now for heaven's sake, don't interfere with what I want to do. You, my little mind, stay away. Don't tell me now. You can function in your unconscious existence all you wish. I'll give you all the allowances necessary for the maintenance of the little mind, functioning in thought processes, I call them, in associations, in all kind of rationalizations, in all kind of conditionings that I am used to. And with my feeling I say, you stay now also on the side-line, because something else is going to happen, and I don't want you prematurely to interfere with that what I want to create.

What I want to create is something extremely tender, very simple, and very, very careful I must be, because it can be hurt. It is young. It is just beginning. This is the creation of a little cell. I want to put Life in it and I don't want to make a mistake. I want to create something, perhaps as a form which I cannot define, but I say a form which is different from mine, because I say it has to be in the image of something that is different from what I am. So when I say it is above me or below me or within me, it doesn't matter as long as it is mine, with my Life. And that what becomes the activity could be of God. I ask, at that time, God to make that what I create active. You see, I give it Life from myself in the form of a wish, a deep wish; and then I pray to God to give that what I now take as Life from me, a form appropriate to that what is Life at that level.

I give it from me, as much as I can, a freedom from all subjectivity. I give it that kind of a freedom by saying that my mind should stay away from it and I don't want my feeling to clutter it up. I simply say, "I want to have my mind not interfere." It simply means it is not functioning in the way the mind ordinarily functions; and I know enough about that because, in the thoughts, I all the time am linked up with the expectations and hopes and with that what is the past. And I say, "What is that moment of existence in which then there is the freedom from my mind?" So I say that what has to function, and this time I pray to the Lord, that that what I now believe in, and I say, "I think, Lord, it has to be something that is like a moment, something that functions simultaneously," because I want to make sure that that what I do is observed. I say 'observed', and maybe I say to the Lord, "It's the wrong word, but I don't know any better word really. All I wish is that what I create as this 'I', that it could become aware of me and then accept me as I am." I say, "I keep my feeling out of it. I don't want interference of such a fact which is registered by this little 'I' in some way or other, unknown to me how, but I want to be sure that that what is there is pure from anything that even smells of my personality."

This is the prayer to the Lord. This is the need for a person who cries in his suffering for the wish to know why he suffers. This is the aim of a man when he is living in life and experiences all kind of things, some known and some unknown to him, which puzzle him and confuse him, so asking then, "God, help me to tell what, what can I do."

You see all these kind of things in one's life. You have to see how to place them. If you know anything about Christionity and the words on the Cross, of that what took place in the moment of death when a man was dying, and the description of such physical death that He went through. What is it that He want through? First the freedom from those who nailed Him and asking forgiveness simply because they didn't know what they were doing. And then His immediate neighborhood of those who were there, also nailed on the cross, again for a purpose of ordinary life and to give them, at least one of them, you might say, who confessed that he was in the presence of something of a higher kind, that then Jesus told him, ("You and I will be in Paradise today.") And then, again, you see what is concerning one, that what is one's relationship, the gratitude of having been born and remembering one's mother. And then knowing, in leaving, that someone has to take care, so He asked, "So you take care of my mother; and you, Mother, you take care of him as your son.")

Those are the three things that are important reported in order to gain freedom for oneself. But then one has a little freedom and then one is lost, because there is not enough as yet of this 'I' to guide. And I have given up that what I wanted to give up, because I've made my bondage, as far as relationships is concerned, free from myself; and then I find myself completely on my own. And then I become confused because I don't know what to do. And then the only thing is, I can still whisper or perhaps as a sigh, ask the Lord to help. I quoted it once, you know. It is that I ask God to have mercy. But, you see, then one gives one's life as it is on Earth for the purpose of receiving Life of Heaven. It is that crucial point. It is the fourth cross--word on the Cross.

It is, in the octave of death, that what is FA. It is the going over from that what belongs to ordinary life into that what will belong to Eternity in Heaven. It is that realization of wanting to give up, of losing everything of that what one now considers one's form in this life on Earth, for the sake of wanting to find out something that is also Life, and for which one makes a feeble effort in trying to create a little 'I' - I say in the image of that what I hope for, of that what I honestly believe in. And then in facing that, I have thirst; that is, I have a wish within me which must be quenched, because I know that then what is the desire is this honest wish. That is my thirst. And I know that with this as expectation, I can face whatever is ahead of me.

You see, what ended? That is, what is the little bit of the second part of that octave in which one finally, in the realization of having done what is necessary for the sake of one's Soul, one is then in that kind of a freedom complete - and then one dares to say, "I have done what I should have done. Take me now, O Lord. I do not longer, any longer, belong to the Earth." The depth of this kind of thing and the perspective that I always feel is so absolutely necessary in one's life, it surely must belong to Work on yourself, because the reason for wishing to Work is simply to get out of this, in some way or other, because you know if you don't you will be tortured, unless you cover it up.

There must be a terror in you, in all of us at times as a result of confusion, when Life is still alive in you. But when it isn't there any more, or not much, or it is all gone to the surface, all you make is an adjustment; and then you continue in your unconscious state, until physically Mother Nature says to you, "Now you've done enough," and Mother Nature takes over, instead of you telling the Lord that you have done all you can. This is the difference of roads. This is the difference of being crucified and that what I consider my unconsciousness - a continuation of my sleep. Crucification, of

course, is the oneness; atonement; that what is the need for understanding what is meant by Work. That what is crucified is Jesus. That what is gained is Christ and the realization of that what has to be done as a Work on oneself, as a method one has to follow [redacted] is [redacted], of course, a prescription which is indicated by this realization [redacted] what is death, how to become free, the creation of that what is 'I' - we use the word 'observes', that is our term. The 'I' can use the word 'awareness', which is not familiar to us and only as an [redacted] - you might say, a heightened form of aliveness, but it is not aliveness anymore. It is an awareness of the existence of Life. It is different. Aliveness is the knowledge of Life existing. Awareness is an experience of Life, existing by itself without expression. When the awareness of 'I' is a fact for 'I', that what is Life in me becomes a fact for me. When 'I' observes and is in a state of awareness regarding me, that what I am as a form ceases to exist, and that what remains is the concept and the experience of my Life.

When my Life is experienced, I am free. That is, that what is the form has died. When I accept myself for whatever I am, I die to the form which I am. If I can recognize, that is, if I can experience Life within me by something that I have taken away from me and created and made into aliveness of some kind, — when those two forms of Life - that is, then as created and being made active by God - can in awareness recognize me as Life within, then there is a contact. And that is the first time that, in one's experience, Life fuses. It's a very important thing to know that, because if Life can fuse, I can believe in Eternity, and on that basis then, I'll continue to wish to Work.

I go off every once in a while in directions of perspective, I want you to know, because what is the use otherwise in talking. We can sit a little bit and answer a few questions and talk about blue sky. We can talk about problems of your ordinary life. They all will be solved if you know

how to Work in time. It may take a little while, because you are so identified with your problems, and sometimes you love them so much that you don't want to give them up, and there is nothing wrong with it. All it means is you will be a little later to arrive at the feet of His Endlessness. But even 'later' has no meaning because that is in time, whereas if one Works, one does not live in time at that moment. So in order to eliminate all the different, what we might call evils or bondages of the Earth, of that what belongs to the Earth and leave it alone, to shed the coat of one's civilization and to go up, as it were, away, away from that what bothers.

Why do we talk about Heaven as a state in which the gates -- the streets are paved with gold? Why do we talk about Paradise in such a way that it is for us the most desireable place to be? Why is it that even in ordinary life one says this? It is not Paradise yet, but I wish to make it such that I can forget the reason why I am here. And that, of course, then I say it is purgatory, because I know it is terrible sometimes to live this life on Earth. I simply say I don't want to make it more into a hell than it is already, so I invent a name and I call it -- it can be carried over into something else, because I have to have hope that it is not so bad that that will be eternal hell, but I want to have a chance to give me for myself some assurance that it need not last forever and ever, and then I say if it is purgaroty, then I also know that if I know how to Work, I will Work myself out of that state and reach paradise in time. Or if I'm clever, then I say I reach it in Eternity, and when I'm that clever, I know it is in this moment, because that becomes Eternity.

I say it is useless to talk about blue sky too much. It is absolutely ridiculous to talk about Gurdjieff without understanding what is the meaning of Life for yourself. It is stupid even to discuss a little bit of a saying or something that here and there you may have read and you didn't understand, because that what counts when you find yourself in this room and you have to have something that keeps you going and you have to ——→

have an excuse of why you came, and therefore you must go home with something that may be of help, and words will not help you. Clarification of your mind will not help you. You will forget again, but that what can actually touch you in a certain place within, when that can be reached and recognized for you that what is the reality, which at certain times you already know, that then in the recognition of that, you are willing to give up a great deal, a great deal more after a meeting than before the meeting, and maybe not even a great deal more, but at least a little more, so that you know that a meeting can have an effect on you in realizing this is what I need.

It is up to you to know what you wish and also what you want to give up. You know, I would advise you, give up a little bit of your self-love. Leave it somewhere. With whatever quantity you happen to come in, you try now to leave the room with a little less of the love of yourself, a little less conceit, a little less of that what you call vanity, so that if you do leave, that perhaps you can be a little straighter as a man, and perhaps the knowledge of the Lord can become in you the understanding of your life, so that what is the understanding can become the truth for you also in your life, and that then the freedom which is the truth can give your Life the reason for its own existence. Then, in Eternity, whatever you mean by for ever and ever, and sometimes one says 'by the Grace of the Lord', or sometimes when one tells the tryth under oath, one say 'so help me God, that is my word.'

But altogether you read, you think, you try to find out. You estimate. You know what should be, and then perhaps you can make attempts to do something. The question of honesty remains with you. Nothing of your honesty do you have to disclose to anyone. That what is honest is responsible only to your conscience and your conscience is made by your God. As much as He knows of you, that much you will allow to be written on your conscience. And since it is dependent on that what He knows, you will have to affirm that that what He knows also is what you know. And then the requirement is of that what you know about yourself, that it is truthful and nothing but the truth.

Rough: Carolyn Kehrli
E. Katz

So, goodnight.

END OF TAPE